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natives at a time when the aurochs and the tortoise still inhabited the country.*

"It appears, therefore, to me, that the beginning of the bronze period, or its equivalent, the commencement of the trade of the Phœnicians in the north, lies so far back that we have no proper conception of it. This much seems certain, that the trade with the North was carried on by people from Tyre, and is much older than Carthage, which was founded eight hundred years before Christ. The trade was, however, continued by the Carthaginians and the Massilians. How long this period continued, and when it ceased in the north, cannot be determined. There are many grounds for assuming that it continued for a very long period."

ON THE ORIGIN OF THE GYPSIES.

By RICHARD S. CHARNOCK, Ph.D., F.S.A., F.R.G.S., F.A.S.L.

THE last volume of Transactions of the Ethnological Society of London† contains among other subjects, a paper by Mr. Crawford, on the origin of the gypsies.

After asserting that the "Hindu origin of the gypsies has of late years received general credence, and to some extent justly", the author of the paper forthwith sets to work to demolish the same!!! Mr. Crawford says :

"The evidence yielded by physical form will certainly not prove the gypsies to be of Hindu origin. They are swarthier than the people they live among in Europe, and this is all that can be asserted. The Hindus are all more or less black ; and assuredly no nation or tribe of Hindus now exists, or is even known to have ever existed, as fair as the gypsies of Europe. It is nowhere asserted that

* "I may here quote what I said in *The Primitive Inhabitants of the North* concerning these glass pearls. 'They are of rude workmanship. The hole is not bored, but pierced when in fusion by an instrument of metal. There is no other trace of polishing than that the projecting edge is sometimes ground off. They indicate that glass-melting was yet in its infancy ; but it can hardly be assumed that they were fabricated by the makers of stone implements. They clearly indicate a foreign people, which traded with the savage natives of Scandinavia, and bartered their glass, pearls, etc., for amber, fur, and other products, as is even now done in the barter trade between Europeans and the South Sea Islanders.' I wrote this more than twenty years ago, and, after further researches, find no reason to change anything in this passage."

† Vol. iii, New Series, p. 25, 1865.

the gypsies were a blacker people than they now are, when they first arrived in Europe above 400 years ago. In the features of the face the gypsies certainly resemble Hindus, but so also do all the genuine people of Europe. The Hindus have no other colour of the eyes, of the hair of the head, and of the beard than black. The most prevalent colour of these with the gypsies is dark, but not unfrequently there are to be seen with them grey and blue eyes, fair and even red hair—that variety in the colour of the integuments which is the especial characteristic of the European race. The gypsies are, in fact, a mixed race, and in blood far more Europeans than Hindus.”..... “There are no salient points of physical character that will give to the gypsies a descent from the Hindus, who themselves, but for the black colouring matter of the skin and other teguments might often pass for Europeans.”

Mr. Crawford seems to assume that as the gypsies are not absolutely black they cannot be of Hindoo origin. But the Hindoos can hardly be considered black. The only real black people are the negroes, the negroid nations of New Holland, Van Diemen's Land or New Guinea, the New Hebrides, and other islands of the South Sea. Many of the Hindoos inhabiting the northern part of Hindustan are of a light olive colour, and it is most probable that from the north of Hindustan the gypsies had their origin, passing into Europe through Affghanistan and Persia. But granted that all the Hindoos are really black, is it not possible that in the course of their wanderings the gypsies may have intermarried with people of a fairer complexion, and in time have themselves become fairer also? Considering that the colour of the skin depends to a great extent upon the texture of the cellular substance immediately under the skin, it is not at all unreasonable to suppose that a difference of food, climate, and other exterior circumstances may in time have had considerable effect upon the complexion of the gypsies. As an instance of the effect of climate and change of life on the human species, we need only compare the Yankees of the present day with the people of the mother country. It is not, however, so much a question whether the gypsies are of Hindu origin, as whether they originated in Hindustan, which contains upwards of ten millions of Arabs and Persians. Perhaps the author of the paper goes rather too far when he asserts that in the features of the face all the genuine people of Europe resemble Hindus. Except so far as they may all be said to belong to what is absurdly termed the Caucasian variety, such resemblance has not been shown. “It is in language, then” (says Mr. Crawford), “chiefly that we must rely for evidence of the Hindu origin of the gypsies, and even this is neither very full nor satisfactory. The dialects spoken by the different tribes of this people, although agreeing in several words, differ very materially from each other. They are, one and all, rude and imperfect jargons; for the

gypsies arrived in Europe totally ignorant of letters, and have, consequently no record, hardly even a tradition of their own origin." The author of the paper would seem here to admit that the gypsies did not originate in Europe ; and if they did not, from what other part of the globe did they have their origin ? We have assuredly no evidence of their having come from America ; and their African descent is not much more probable. After referring to the intermixture of foreign terms in the gypsy language, and to parts of Hindustan the " present population of which some eighty millions as not likely to have furnished the emigrants that finally became gypsies," Mr. Crawford says " the Hindus of the Punjab, of Moultan, and of Scinde, being border nations, and speaking distinct languages, are naturally those to whom European writers have been disposed to ascribe the origin of the gypsies. The first of these, speaking the Hindi or Hindustanee tongue, the most current of all the languages of India, seems upon the whole, the most likely, etc., etc. Mr. Crawford does not seem to be aware of the fact that Hindí and Hindústání are quite different languages. There is indeed as much difference between the latter and the former, as between the English of the present day, and its base, the Anglo-Saxon. In the Hindí—a language of five dialects, spoken in Bahar, Bhojpur, Benares, Bindraban, and Delhi—nine tenths of the words are of Sanskrit origin ; whereas in the Ūrdu or Hindústání, although based upon one of the Hindí dialects (perhaps the *Brāja Bhāṣā*) and the Prakrit, at least one third of the words are derived from Arabic and Persian ; and the remainder from Guzaráthí, Karnáta, Tamil, Telugu, Malayálam, Turkish, Hebrew, Portuguese, Greek, Latin, and even English. After giving a list of the gypsy words, in all 123, which he considers traceable to Hindí or Hindústání, Mr. Crawford says :

" Neither the number nor nature of the Indian words, be they Sanskrit or Hindi,—and I am not aware that there are any other than these found in the gypsy language, can warrant us in concluding that it is an Indian tongue. They are, in fact, not greater in number or in character—not more essential, than are the Malayan words in the languages of the people of the South Sea Islands, or in the language of Madagascar ; tongues fundamentally different from the Malay, as well as from each other, and spoken by men different in race. I may, indeed, further add that the Indian words which exist in the language of the gypsies are by no means so numerous as the Latin ones which are found in the Welsh and Armorican, or in the Irish or Gaelic. The most copious vocabularies of the gypsy speech hitherto made do not amount to a complete language at all, nor indeed to the fourth part of any tongue, however meagre and rude. Dictionaries have been already framed of the language of the cannibals of New Zealand, which contain three times as many words as the vocabulary of Mr. Borrow, the fullest that has come under my notice."

The words referred to by Mr. Crawford as of Hindu origin, have been derived, as he says, from the vocabulary of Borrow,* which, at a rough guess hardly contains more than 2,260 words; whereas, had the author of the paper consulted Bischoff's *Deutsch Zigeunerisches Wörterbuch*,† he would have found that the gypsy language contains at least 4,500 words, which is not only a fourth as many words as some languages, but considerably more words than some languages.‡ Of these 4,500 words, at least one fourth may be traced to the Hindústání, Bengálí, Sanscrit, Malabar, Malay, etc.; the remainder being derived principally from the Turkish, Greek, Latin, Coptic, Slavonic, Wallachian, German, etc., etc. Now, when it is taken into account that the gypsies have been wandering among peoples speaking different languages for upwards of four centuries, it is really surprising that they should have preserved so much of their native tongue. Grellman, referring to a vocabulary contained in his work, says:—

“The words only have been learnt from the gypsies within these very few years; consequently at a season when they have been near four centuries away from Hindustan among people who talked languages totally different, and in which the gypsies themselves conversed. Under the constant and so long continued influx of these languages their own must necessarily have suffered great alteration, more especially as they are a people entirely raw, without either writing or literature. One word after another must have crept, from the others, into their language; consequently, by the frequent use of foreign words the gypsy word of the same sign was more rarely used, and by degrees entirely lost from their recollection, by which circumstance the original composition of their language became entirely deranged; which is the reason why, as anybody may convince themselves by inspection, all kinds of languages and idioms, Turkish, Grecian, Latin, Wallachian, Hungarian, Slavonic, German, and others make part of the above vocabulary,” etc., etc.§

When I assert that at least one fourth part of the gypsy language may be traced to the Indian languages, I am, perhaps, rather under the mark. In the Mithridates of Adelung|| are given three forms of the Lord's prayer in gypsy, one of which is taken from a MS. in the University of Göttingen. The latter contains 64 words, 40 of which may be traced to the Hindústání and other languages of Hindustan. Of the remaining 24 six occur twice, so that there are only 18 words unaccounted for. If Mr. Crawford doubts this fact, I refer him to Adelung. Did the

* *Gypsies of Spain.*

† Ilmenau, 1827.

‡ The Manchou contains not more than 16,000 words; the Malay, 13,000; the Hebrew, 5,642; the Hindi, 6,000; and the Egyptian, 4,000.

§ *Historischer Versuchungen über die Zigeuner* (Zweite Ausg.), Götting, 1787, of which there are translations in French and English.

|| By Vater.

gypsies become acquainted with the languages of Hindustan in Europe? It would be absurd to suppose a people whose features, manners, customs, etc., bespeak their oriental origin, suddenly appearing in Europe (like the armed men who sprang from the dragon's teeth, sown by Cadmus), and speaking languages of Indian origin. Mr. Crawford tells us that the Indian words which exist in the gypsy language are by no means so numerous as the Latin ones found in the Welsh and Armorican, or in the Irish or Gaelic. The comparison is absurd when it is taken into account that the Irish contains 50,000 words, the Welsh about 40,000, the Gaelic about 23,000, while the gypsy does not exceed 4,500. But what would it prove? Say that not more than one-eighth of the gypsy language is of Indian origin, and that one half of the words found in the Celtic languages may be traced to the Latin (or rather Greek and Latin), still they are languages. Indeed, considering the ignorance displayed by Mr. Crawford in his paper on the Celtic languages, read a short time since before the British Association, perhaps the less Mr. Crawford says on those languages the better. The author of the paper further says:—

“There are absent from it (the gypsy language) also terms which ought to be Indian, if the gypsy language were of Indian origin. Thus the name for rice and cotton, the peculiar products of India, are represented, not by Hindu words, but by terms of untraceable origin.* It is the same with the names for wheat, iron, copper, brass, tin; objects familiar to the Hindus in any age that we may fancy the gypsies to have emigrated from India. In the same manner the days of the week are not Hindu, but either fabricated or drawn from some unknown tongue. We miss altogether the names of the ‘heaven’ and the ‘hell’ of Hindu mythology, although they are found in the languages of the remote islands of the Indian Ocean.”

As I have before said, when we take into account the length of time that the gypsies have sojourned in Europe, and the numerous languages and dialects in which they have been compelled to converse, it does not seem at all unreasonable that they should have ceased to use many of their native words, and that they should have borrowed others from the nations among which they have dwelt. Although the gypsies have no native name for the metals enumerated, nor for wheat, rice, or cotton; they have words for gold, silver, barley, sugar, salt, milk, water, and fish, all derived from the Hindústání. I do not know whether the gypsies wear shirts, and I cannot, therefore, say if they have any use for the word cotton; and they doubtless prefer a nice young pullet from the farm-yard to either rice or oatmeal.

* Why untraceable? The Gypsy word for “rice” is *reiso*, which in Ger. is *reiz*, Lat. *oryza*, Gr. *ορυζα*, Eth. *rez*, Arab *aroz*.

"The names which the gypsies have assumed themselves, or which have been given to them by strangers (says Mr. Crawford) will not much help us in tracing their origin. Not one of them can be traced to any Hindu language." "The furthest country east to which we can trace a specific name for the gypsies, is Persia, through which they must have passed in their transit, and in which it is known that they sojourned. Their name in Persia is Zengari and Zingarie; this, through the Turkish which has adopted it, is the source of most of the names by which they are called in the languages of Europe, however much these may be corrupted. Thus in Moldavia we have them as Tzigani, in Hungarian as Chingari, in Germany as Zingener (Zigeuner?), in Italian under the different form of Zingari, Zingani, Cingari, and Cingani; and in Portuguese Cigari. I think it even highly probable that the most frequent name which the gypsies give to themselves, Sicalo or Sicaloro, is no other than a gross corruption of the Persian word." "In Turkey they take the name of Rum, which is but the Persian corruption of the Latin Roma, applied by oriental nations to the Turkish empire."

The appellation *Roma*, however, rather signifies "men", and is most probably derived from the Coptic. The gypsies likewise call themselves Sinte, perhaps as coming from the banks of the Sind'h, *i.e.*, the Indus;* and Kola, according to some, from the Hindí *kálí*, black; but this latter name may be the same with Koli, Koolí, Kúlí, erroneously Kollee, the appellation of a wild and predatory tribe in the forests and wilds of Guzerat; or, perhaps, even from the Sanscrit *kula*, a family, race, tribe. In the eastern provinces of Khorassan the gypsies bear the name of Karashmár, and in some parts of India Luli or Luri; also Kauli (a supposed corruption of Kabuli, *i.e.*, one from Cabul); and Karáchi. The gypsies of Europe correspond in their habits with the curious tribes called Nuts or Nats, who live by feats of dexterity, sleight of hand, fortune-telling, and the like; and are numerous in Bengal, Behar, Bundelkund, Malwah, and Guzerat. They are commonly known (says a late writer) by three names—1, Nat,† a rogue, one who leads a wandering life; 2, Beriā, a dancer or tumbler, Berin, a female dancer or songstress; 3, Bāzigar, a player or juggler. The two first are Hindí names expressive of their characters; the third is a Mohammedan or Urdú appellation, of the same tribe, from the Persian *bāzi*, play, *gar*, an affix of agency. The Nuts have two languages; one for the use of the craftsmen of the sect; the other, general among men, women, and children; both are based upon the Hindústání. The first in general is a mere transposi-

* The Gypsies, in their language, call themselves Sind; and their language has been found to resemble some of the dialects of India.—*Bombay Transactions*, 1820.

† Sanskrit *nata*, a dancer, actor, tumbler, a public performer.

tion or change of syllables ; the second is a systematic conversion of a few letters. The following is a specimen of both :—

| <i>Hindústání.</i> | <i>Form 1.</i> | <i>Form 2.</i> | <i>English.</i> |
|--------------------|----------------|----------------|-----------------|
| Ag | Ga | Kag | Fire |
| G'hur | Rug,hu | R,hur | House |
| Sona | Na-so | Nona | Gold |
| Mas | Sama | Nas | Mouth |
| Omr | Muroo | Komr | Age |

According to Richardson, the Panchpeeree or Budcea are considered as appertaining to the same class as the Bazeegurs, and are also termed *Nuts*. They differ from the Bazeegurs in many points ; though probably in their manners there will be found a stronger similitude to the gypsies of Europe, than in those of any other tribe.

The gypsies also resemble some of the tribes of Hindustan in their fondness for carrion.

A writer in *As. Res.*, vol. vii, 179, says: “ Both the gypsies and the Nuts are generally a wandering race of beings, seldom having a fixed habitation. They have each a language peculiar to themselves. That of the gypsies is undoubtedly a species of Hindoostanee, and so is that of the Nuts. In Europe it answers all the purpose of concealment. Here a conversion of its syllables becomes necessary. The gypsies have their king ; the Nuts their *Nardar Boulah* ; they are equally formed into companies, and their peculiar employments are exactly similar ; viz., dancing, singing, music, palmistry, quackery, dancers of monkeys, bears and snakes. The two latter professions, from local causes, are peculiar to the Nuts. They are both considered as thieves, at least that division of the Nuts whose manners come nearest the gypsies. In matters of religion they appear equally indifferent, and as for food, we have seen that neither the gypsies nor the Budeea Nuts are very choice in that particular, and though I have not obtained any satisfactory proof of their eating human flesh, I do not find it easy to divest my mind of its suspicion on this head. Indeed one would think the stomach that could receive without nausea a piece of putrid jackal could not well retain any qualms in the selection of animal food. Though in the *Encyclopædia Britannica*, Grellmann’s theory is thought slightly of, the similarity of language being deemed but inconclusive evidence, yet in this instance, even in opposition to such authority, I will venture to consider it as forming a basis of the most substantial kind. It is not the accidental coincidence of a few words, but the whole vocabulary he produces, differs not so much from the common *Hindoostanee*, as provincial dialects of the same country usually do from each other. Grellmann, from a want of knowledge in the *Hindoostanee*, lost many opportunities of producing the proper word in comparison with the gypsy one.”

Another writer says: "In Turkey and the Levant the gypsies are called *Tchingenes*. It is now generally believed that the gypsies migrated from India at the time of Timur Beg; that in their own country they belonged to one of the lowest castes, which resemble them in their appearance, habits, and especially in their fondness for carrion and other unclean food. Pottinger, in his travels, saw some tribes resembling them in Beloochistan. There is a tribe near the mouths of the Indus called *Tchinganes*." Mr. Crawford tells us that "the language of the gypsies contains a very few words which are Hindi or Hindustani, without being at the same time Sanskrit; while the majority of the Indian words are both Sanskrit and Hindi, but in the mutilated form of the latter." Does the reader comprehend this? I do not. One of the points which Mr. Crawford says is put forward as a reason of the supposed Indian origin of the gypsies, is the history of their migrations, but this is assuming the whole question. Mr. Crawford commences with statements of others with which he seems partially to agree, but which he afterwards endeavours to refute, and concludes his paper without arriving at any conclusion as to the origin of the gypsies.

PROCEEDINGS OF THE PARIS ANTHROPOLOGICAL SOCIETY.*

At the meeting of May 5, 1864, M. Broca gave a description of the deformed cranium found at Voiteur, which he observed reminds us of the most extravagant deformations seen in the crania of the ancient inhabitants of America. M. Bonté presented to the Society a treatise by M. Joulin *On the Pelvis of Mammals*. He said that three cardinal facts were the results arrived at by M. Joulin as regarded anthropology. First, That the human pelvis, even in the most degraded races, differed completely from that of the Simian tribes, including the anthropomorphous group; secondly, That the pelvis of the negroes had no ways that animal form ascribed to it by Vrolik and his followers; and thirdly, which is more important, That it is absolutely incorrect, that in the negro race the antero-posterior diameter of the superior inlet, is more developed than the transverse diameter (contrary to what is observed in the white race); that the *predominance is transverse in all human races*, and that the varieties of the shape of the pelvis in animals do not admit of making this anatomical character the base of any classification.

* Continued from vol. iii, p. 325.